Millennial Star

The Copper Copped

Vol. 103, No. 43 Thursday, October 23, 1941

POETRY

WHAT OF THE DAY?

A sound of tumult troubles all the air,
  Like the low thunders of a sultry sky
Far-rolling ere the downright lightnings glare;
  The hills blaze red with warnings; foes draw nigh,
  Treading the dark with challenge and reply.
Behold the burden of the prophet's vision,—
The gathering hosts,—the Valley of Decision,
  Dusk with the wings of eagles wheeling o'er.
Day of the Lord, of darkness and not light!
  It breaks in thunder and the whirlwind's roar!
Even so, Father! Let Thy will be done,—
  Turn and o'erturn, end what Thou hast begun
In judgment or in mercy: as for me,
If but the least and frailest, let me be
Evermore numbered with the truly free
Who find Thy service perfect liberty.
I fain would thank Thee that my mortal life
  Has reached the hour (albeit through care and pain)
When Good and Evil, as for final strife,
  Close dim and vast on Armageddon's plain;
And Michael and his angels once again
  Drive howling back the Spirits of the Night.
Oh, for the faith to read the signs aright,
And, from the angle of Thy perfect sight,
  See truth's white banner floating on before;
  And the Good Cause, despite of venal friends
  And base expedients move to noble ends;
  See Peace with Freedom make to Time amends.
And, through its cloud of dust, the threshing floor,
  Flailed by Thy thunder, heaped with chaffless grain!

—John Greenleaf Whittier.

THOUGHT FOR THE WEEK:

Hard frost, like hard times, brings noble works into prominence.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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And that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself shall be laid low in power.—Doctrine and Covenants 49: 10.

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THIS WEEK'S COVER

So often has the "London Bobbie" been at once respected and disliked in the execution of his duty. Wherever that blue uniform is visible the "arm of the law" is treated with deference. Yet sometimes when that usually quite genial soul has found it necessary to proceed according to unequivocable statute, his name has been had for evil for some time after. Maybe it would be good for all of us who profess Christianity to stop and consider the Scriptures. The Law of God is inexorable and if we fail to comply we shall not be able to evade the result; for does not the Lord Himself say: "I the Lord am bound when ye do what I say, but when ye do not what I say ye have no promise."

The Search For Happiness

By Elder William E. Berrett

IN the year 1519 there landed on the coast of Florida a man who was seeking happiness. He had heard that in the Everglades of that land was a fountain in which, if he could bathe, he might acquire eternal youth. Thinking that if he could have eternal youth he would have found happiness, he risked his life and that of his friends in the search for that fountain. Years later, back in the country of Spain, this individual, Ponce De Leon, an old and disappointed man lying upon his death bed, gave recognition to a great truth—eternal happiness cannot be found in material things, but in following the teachings of the Lord and Saviour, Jesus Christ.

It is an orderly universe in which we live. In it we all seek happiness by various roads. We try one or another of the things which life has to offer, and yet many fail to find happiness, as witnessed by the countenances of people we meet upon the streets of our cities and along the countryside. The failure to find happiness is often the result of failure to understand the laws upon which happiness is based.

We all know this is a world of law, so far as physical things are concerned. It is a reliable world. The sun rises each morning with regularity. It does not come up one day and refuse to do so the next. Water is not good for us to drink one day and poisonous to us the next. Life is reliable because this is a world of law. Effect follows cause, without deviation or shadow of change. But what many people fail to realize is that this is equally a world of fixed and definite spiritual law, and the violation of spiritual law has its effect as surely as does the violation of any of the physical laws which we observe about us from day to day. We all know this, if we stop long enough to consider it.

LOVE BEGETS LOVE

Love is a product or result of certain actions. We win the love of others when we do to them kindnesses, when we love them, when we show unto them charity. Hatred never begets love, nor does love beget hatred. So surely as we sow love or hatred, so surely do we reap in kind. "As a man soweth so shall he reap." It is little wonder that the world is destitute of love when the seed by which love is obtained has not been sown, and especially when the love of God has been neglected by men.

There are eternal standards of right living, which do not change with passing generations, but are as fixed and certain today as in the beginning. Honesty, virtue, charity, kindness, diligence, have always been characteristics of those who have found happiness. Immorality, hatred, cruelty, selfishness, deceit and disloyalty have forever been detrimental to the happiness of man. We have never gotten away from the Decalogue—the word of God to His children thousands of years ago.

If we would be happy we must keep the right? There are four tests which are easy to apply. First, is the test of experi-

ence, not only our personal experience, but that of the race. When we delve into the pages of history and from them glean the names of the great, we find men who were devoted to the right, men who were virtuous, men who were honest, men who feared God and kept His commandments.

MAKING A DECISION

We can observe about us some who have disobeyed the laws of God, and we find them eventually brought to misery and woe. When you are forced to a decision on the course of action which you are to take, ask yourself this question: "In the course of history have men and women, who have followed such a course of action, found ultimate happiness, or ultimate misery?"

The second test is that of publicity. Have you ever thought, as you were forced to a decision in the course of life, how you would feel if suddenly every man or woman in the universe were aware of your decision? Would you be willing to have your father, mother, friends, neighbours, every living man and woman know the course you have decided to take? It is surprising how easy it is to determine what is right and what is wrong when our decisions are held in the light of day.

The third test of truth is universality. We ask ourselves this question when we are forced to a decision as to our course: "If all mankind should do the thing which we contemplate doing, would it be for the good of the world?" If we contemplate the telling of a lie we ask: "If every man and every woman in the world were a liar, would it promote the happiness or the unhappiness of men?"

TEST OF STANDARDS

There is a fourth test. It is the test of the standards of the Son of God. Jesus Christ, while living among us in the flesh, set such an example of living that it becomes an unerring standard by which to judge our own actions. No man or woman who will be governed in his or her decisions by the standard set by Jesus of Nazareth can go far wrong.

What are the standards which Jesus preached and lived? When men asked Him for the greatest law He spoke not of the physical or political laws of the earth, but of spiritual laws, saying unto them: "This is the first and great commandment: Thou shalt love the Lord thy God with all thy heart, mind, might and strength, and thy neighbour as thyself."

But how can an individual love the Lord, unless he knows Him? So, if we desire happiness it behooves us to seek knowledge of the Lord, to learn His word, and to keep His commandments. The Saviour laid down four great principles by which people having sinned, and broken away from the Lord, might return to Him. He admonished them to have faith in God, and in the programme that the Son of God brought to the earth. He urged them to repent of their sins, illustrating what sin is and how it brings unhappiness. On one occasion He told the story of a rich man, so selfish that he could not see, or did not want to see, the poverty and need of the leper who begged at his gate, and consistently, day after day, ignored his needs and passed him by. The time came when both the rich man and the leper passed from this earth. Then

it was that the rich man became aware that in this life he had placed all value upon the lesser things, worldly goods, and had neglected to win the friendship of the beggar Lazarus. When it was too late he sought to win the friendship he had failed to win while upon the earth, but there was such a gulf between them that he could not cross.

SAVIOUR TOLD PARABLE

As a further illustration the Saviour told the parable of the wise and the foolish virgins. You may recall that story, how some of the virgins kept oil in their lamps until the Bridegroom came, while others allowed their lamps to burn out. These latter, having no oil when the Bridegroom came, though they followed to the very doors where the wedding was to be held, were useless to the wedding. They could offer no light, and they were not admitted.

The Saviour warned mankind that repentance is necessary for happiness. When we have wronged others, when we have broken the commandments of God, happiness is destroyed. You cannot be happy in a consciousness of having wronged your neighbour. Whenever you come into his presence you are uncomfortable. You seek to avoid him. Neither can you dwell in the presence of God in a consciousness of guilt, but would hide your face from Him if you could. Thus there cannot be happiness for us unless we can face Him unashamed, having obeyed the spiritual laws which He has given us. We who have sinned cannot find happiness save we have won the forgiveness of the Lord by repenting of our sins, and are born again spiritually into His kingdom.

The Lord loves His children. He would that all of us might find happiness. He knows the laws whereon that happiness depends. Because of that love He sent His Only Beloved Son into the world to show us the importance of spiritual things. In the books of scripture we may find the laws of happiness. In the experience of life we may confirm their reliability. To those who came to Jesus saying, "Show unto us a miracle and we will believe," He had a constant answer. Speaking of the laws of God, He said, "If any man will keep His commandments he will know of the doctrine, whether it be of God or whether I speak of myself."

LIVE THE GOSPEL

I appeal to everyone to test the Gospel of Jesus Christ by living it, for in living it you will find verification of its truth. If you will give service unto your fellowmen, if you will forget your own life in doing good, happiness will be your reward. When you obey the laws which the Saviour gave, all the ills of life and calamities which face men and nations become mere incidents in the eternal scheme of things. In the midst of a troubled world you will find that peace and contentment of which the Saviour spoke when He said: "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14: 27.

The physical world about us will fade and pass away. The physical bodies we possess will not endure. Lay therefore up for yourselves treasures which do not corrupt, which do not rust, which are eternal.

Some Facts Concerning The Book Of Mormon

By Albert L. Zobell, Jr.

From Improvement Era

THE Book of Mormon was originally published at Palmyra, New York, in the print shop of Egbert B. Grandin. Martin Harris, one of the three witnesses of the Book of Mormon, had mortgaged his farm to provide the publication money for this edition of five thousand copies. The five hundred and ninety page book sold for two dollars and fifty cents a copy.

At Kirtland, Ohio, in 1837, an edition of five thousand copies was printed by Oliver Cowdery, also one of the three witnesses, and scribe of the Prophet Joseph Smith during the translation of the Book of Mormon. This edition contained six hundred and twenty-one pages.

Editions were printed at Nauvoo, Illinois, during 1840 and 1842. These five hundred and seventy-three page editions had been stereotyped in Cincinnati, Ohio.

Meanwhile the first European edition had been printed at Liverpool, England, in 1841. Five thousand copies had been contracted for, but only four thousand and fifty were delivered. The cost of this printing was about two hundred and twenty pounds.

In the Liverpool edition of 1852 Elder Franklin D. Richards numbered the verses of the various chapters. In 1879, at Liverpool, Elder Orson Pratt divided the book into chapters and verses and used footnote references for the first time.

The Book of Mormon was first issued in double-column pages, with chapter headings, chronological data, revised footnote references, pronouncing vocabulary, and index, in 1920. It now contains five hundred and twenty-two pages.

This book of ancient American scripture, revealed to the Prophet Joseph Smith by the hand of God a little more than a century ago, is made up of 306,118 words, 6,604 verses, 239 chapters, and 15 books. The longest book is Alma; the longest chapter in Jacob 5; the shortest book is Jarom; the shortest chapter is Moroni 5; the middle book is Mosiah; the middle chapter is Alma 25; and the middle verse is Alma 27: 23. The average chapter is twenty-seven and two-thirds verses long.

Twenty-three men dedicated themselves to the recording of the activities of their people upon ancient plates. Amos II held the plates for the longest number of years, one hundred and eleven, while Shiblon was their custodian for just three years. This sacred trust of historian was usually passed from father to son, among God-fearing men.

Divine Prophecy And World Events

By Elder Hugh B. Brown

Former President of the British Mission.

(This article is the fourth in a series)

"SEEK ye first the kingdom of God," said Jesus of Nazareth, and when He prayed, "Thy kingdom come," He visualized an ideal social order where the will of God shall be done on earth as it is in heaven.

Early in this series we referred to the dream of Nebuchadnezzar and to the interpretation thereof of Daniel, which was indeed a prophetic forecast or the political history of the world. We referred to the rise and fall of four great empires, world-wide empires—the Babylonian, the Medo-Persian, the Greek, and the Roman—symbolized by the gold, the silver, the brass, and the iron of the image of the dream. Daniel said that after this last empire of iron rule, which was to be divided into two kingdoms, there should be many kingdoms, symbolized by the feet and toes of iron and of clay, "And in the days of these kings," that is, when no one nation should have universal rule, "the God of heaven shall set up a kingdom which shall never be destroyed."

We live in the days of these kings, and we are looking forward to the coming of that kingdom. Christians everywhere are praying, "Thy kingdom come." The Saviour, however, has told us that before His kingdom is set up certain great calamities shall come upon the earth. Perhaps it is necessary to tear down the old structure that a new and more enduring one might be erected. He said that there should be wars and rumours of wars; nation rising against nation, and kingdom against kingdom; that there should be pestilence, famine, and earthquakes. And then He said: "These are the beginnings of sorrows," and later, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The end, as I take it, of these kingdoms and the beginning of the kingdom of God.

WAR INCREASES

War has been increasing not only in frequency, but tremendously in scope. Seemingly world wars are inevitable because of the great advance we have made in scientific discoveries. We are told that in the last great war more men were killed than in all the wars since the beginning of the French Revolution in 1789. But terrible as was the cost in treasure and human lives, the pestilence which followed it was more devastating. Surely the signs of the times indicate that we stand in the latter day when His kingdom is to be established.

For nearly 120 years now, even as in the days of Noah, the Gospel of the kingdom has been preached, and the fact that the prophet of God has seen fit to call home the Elders of the Church from their missionary labours in the nations abroad is significant, though I shall make no further comment than to quote the words of Jesus when He said:

"Learn the parable of the fig-tree: when her branch is yet tender, and putteth forth leaves, ye may know that summer is near."

We are told that after the preaching of the Gospel, the Lord will send His angels to gather the elect from all parts of the earth and heaven. But this kingdom of which we speak, the kingdom of God, is not the same as the kingdom of heaven, though these terms are frequently used interchangeably. Nor should it be thought that the Church is the kingdom of God in its entirety, though it is an important part thereof, and though it forms the nucleus around which the kingdom is to be established; still the Church can exist and has existed without the kingdom which is to exercise control in the nations. The Church has never assumed to exercise political control, but mark you the kingdom of God will not be established without the Church, for unto it has been committed the keys of the kingdom. I quote to you His words from the 65th Section of the Doctrine and Covenants:

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. . . .

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be repared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

FOUNDED ON JUSTICE

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honour, power and glory, forever.'

There are those who have thought that the vision of Daniel with respect to the setting up of the kingdom referred to the days of Christ and His Apostles. However, this is not the case, for the kingdom then established did not break in pieces or consume any kingdoms, nor did it have universal power, but was itself warred against and overcome. The kingdom of which we speak was to be set up in the days of the kings of various nations which do not cleave one unto another, a kingdom which is to have universal power, a kingdom which is to be founded on justice rather than tyranny, where love will rule and overlap international boundaries, and where citizens of all the world may come, and through the laws of adoption which Jesus taught, be no more strangers and foreigners, but fellow citizens with the Saints and of the household of God. That kingdom when established will sound the death knell of those groups in other lands who have world dominion as their objective.

We have spoken in this series of the visitation of the Son of God to a prophet in this age. That visit was not the second coming of the Son of God which is spoken of by so many of the prophets, for then His coming will be one of great glory accompanied by thousands of the Saints who lived anciently.

The Latter-Day Saints' "Millennial Star"

THURSDAY, OCTOBER 23, 1941

EDITORIAL

Faith And The Scientific Attitude

IF any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of myself.
—John 7: 17.

THIS quotation from the Bible expresses a fundamental formula for the development of faith. It represents the scientific approach to a knowledge of the truth of the Gospel of Jesus Christ.

True faith is a conviction developed in the mind that has studied all the facts available, has compared one with the other and arrived at a definite conclusion. Only after a life pattern has been formulated and established, which conforms with the highest standards of the Gospel of Jesus Christ does mental conviction develop into a living faith.

This formula for the development of faith has been proclaimed anew by a latter-day Prophet, President Heber J. Grant. He has promised members of the Church that anyone who will pay their honest tithing, live the word of wisdom and pray sincerely, will never lose their testimony of the Gospel. It is possible to read within this statement a promise that all members of the Church who live in accordance with the high standards of the Gospel of Jesus Christ will increase in faith and spiritual power.

FAITH, MORE THAN MENTAL CONVICTION

The development of faith is more than mental conviction. Missionaries are aware of the fact that many people mentally admit the truth of the Gospel, yet they do not apply for baptism.

They believe up to a certain point. They fail to gain a testimony because they will not go all the way in order to test the principles of the Gospel in their lives. They want to live the principles of the Gospel only so far as the requirements fit their life most conveniently.

The type of faith that moves to action is not just a mental acquiescence that the principles are true. The kind of faith that impels people to join the Church is a soul satisfying emotion that springs from an approved pattern of living where the individual is also humble and prayerful and is willing to learn.

"Behold, you have not understood; you have supposed that I would give it unto you when you took no thought save it was to ask me.

"But behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that

your bosom shall burn within you; therefore, you shall feel that it is right."—Doctrine and Covenants 9: 7-8.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things."—Moroni 10: 4-5.

If people could gain a testimony by merely reading about the Gospel and admitting it was true, yet living a life that ordinarily makes a person a stranger to God, there would be no spiritual progress. We should rejoice that God in His wisdom has made faith the prize possession of people who study the principles of the Gospel, who live a righteous life and who keep close to God through prayer.

THE SCIENTIFIC ATTITUDE

Occasionally there are young people who attend higher institutions of learning and become confused in their thinking.

This attitude is generally the result of a mass of undigested facts which the mind is called upon to try and assimilate over a short period of time. In trying to keep up with studies, the Sabbath is violated and not much thought is given to things of the Spirit. As a result there is maladjusment. The student has lost perspective. It sometimes takes a period of time after graduation for the individual to gain proper balance of the mental and spiritual.

Scientific methods are the methods of obtaining truth in the experimental way. Ideals and emotions cannot be proved that way. Love cannot be proved in the laboratory. Neither can God be proved through a series of experiments. Many of the finest things in life cannot be proved. True faith in God can never be obtained through a critical or negative approach.

The mistake is made in considering everything tangible as the real things in life. We can see and feel automobiles, houses, furniture, equipment, factories and buildings, but the things of the Spirit are different.

Mother love is not tangible—yet it is one of the most real things in life. A testimony of the Gospel becomes a vital part of living which gives a meaning and purpose to life. To many people, a testimony of the Gospel of Jesus Christ has been considered more important than life itself.

Because certain so-called scientists have never experienced spiritual feelings, should they arrogantly proclaim that there is no God? When they make such assertions, they are not scientific. They presume to speak with authority on a subject they are unfamiliar with. They know no more of the things of the spirit than any other non-believer.

Many prominent scientists are profoundly religious men. Until we have gone as far in science as these men have, we should not express opinions as to whether or not religion is false. It is best to reserve judgment until additional facts are obtained.

—Ira J. Markham.

Heavenly beings shall be with Him, and the Saints who are righteous will be caught up to meet Him in the clouds. Enoch saw that day, and said, as recorded in Jude, "The Lord cometh with ten thousand of his Saints." The Apostle Paul wrote of it to the Thessalonians:

"For the Lord himself shall descend from heaven with a shout, with the voices of the archangel, and with the trump of God: and the dead in Christ shall rise first.

GLORIOUS THOUGHT

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Glorious indeed is this thought! Desirable would be that blessing which is promised to us that we may be among those who shall welcome Him when He comes.

Even to those who put Him to death, even to that great race who have not as yet been able to identify Him, will He come, and then upon the Mount of Olives, which shall be cleft on His appearance, He shall speak to them with outstretched arms, and they, detecting the marks of crucifixion, will ask Him, "Whence these wounds?" and His reply, according to the prophets will be, "These I received in the house of my friends." Then shall the Jews recognize that Jesus of Nazareth, the Son of God, was the Messiah for whom they looked, but whom they did not recognize.

This kingdom of which we speak will be unlike any of the kingdoms of this world; the kingdoms of the world, man-made, have within them the seeds of death and disintegration. We believe and have so proclaimed that the God of Heaven inspired the framers of the Constitution of the United States; that He is mindful of nations; is ruling in the heavens and overruling in the earth; that the affairs of men and of nations shall all assist in the consummation of His purposes. But this kingdom of God shall be a kingdom unique in all the history of the world.

NATIONS PASS AWAY

In our lifetime we have seen nations rise and pass away. We have seen kingdoms disintegrate and new forms of government substituted; we have seen peoples subjugated; groups brought into slavery; and attempts made to exterminate races of men. Today there are nations whose leaders are attempting to graft upon the body politic, and I remind you that the word "graft" may have a double meaning—to graft upon the body politic an alien and foreign growth whose tentacles are being wrapped about the very toproots of freedom, and unless that power, which is now attempting to enslave men is defeated; unless that growth of which we speak is amputated, then the great advance of freedom since the signing of the Magna Charta will have been for naught.

WORLD IS RIPE

It seems that the world is ripe not only for the coming of that kingdom, but it is ripe for the destruction which must

(Continued on page 686)

For The Young Folk

SUNDAY

Welcome, happy Sunday,
Day of days the best;
Gladly do we hail thee,
Blessed day of rest.
Cheerful voices singing,
Joyous, grateful lays,
Angels bear them heav'nward,
Songs of love and praise.

Humbly, lowly bending,
To the God above,
Prayers of Saints ascending,
Thank Him for His love.
Thank Him for the Sabbath,
Holy day, and blest,
Best of all the seven,
Hallowed day of rest.

—Geo. Manwaring.

A LONG while ago God gave Moses the Ten Commandments, one of which said: "Remember the Sabbath Day to keep it holy."

After many years the Jews had added to this law so many details, and made it such a burden upon the people that no one was ever seen to smile and be happy on the Sabbath day.

One Sunday morning the Lord passed the pool of Bethesda, where the waters were very rich in minerals, and bubbled up from time to time. A legend said that the first person to jump into the pool when the waters first began to bubble would be cured of any sickness. Jesus noticed a very old and feeble man who had been waiting by the pool for a very long time, but every time the waters bubbled, someone else, younger and quicker, always managed to get into the water first. The Lord commanded this poor old man to take up his bed and walk, and he was instantly cured of all his illness. The man went joyfully on his way, but was rebuked by the Jews for carrying his rolled up mattress, and when they found out who had healed him and commanded him to carry his bed, on the Sabbath day, they were very bitter against Jesus, and persecuted Him.

Jesus taught that it was right to do good on the Sabbath day. You see, the Jews just lived the letter of the law for the sake of pleasing men; but Jesus lived the spirit of the law because He loved His Heavenly Father, and wished to please HIM.

Even in our days we have been commanded to keep the Sabbath day holy; but our day of rest is a happy one. We attend our meetings and sing songs of praise, thanking our Heavenly Father for His goodness to us. We partake of the Sacrament in remembrance of the Sacrifice which our Saviour made for us when He died on the Cross, to show that we are His followers, and are trying to serve Him. We also go to our Sunday meetings to be taught about the Gospel, or the laws of God, so that we can learn to do His will, and live nearer to Him.

Sunday is the best day of all the week if you rise in the morning with a smiling face, and try to help as much as you can, so that your mother can enjoy a little rest as well. You will find that when you help each other and attend your meetings on Sunday, you will be happy through all the week and always look forward to Sunday.

—E. M. B.

Home Missionaries' Page

SPECIAL WORK: Under this heading you may list activities such as preparing for Branch and District socials and concerts, rehearsals, choir practices, decorating the hall, etc., assisting the poor in the home, attending to and sitting with the sick and aged and helping others with genealogical work. **Time used for own research work should not be included.**

HOURS SPENT STUDYING: No Missionary can effectively fulfil his or her duties without preparation and intelligent study of written material so abundantly provided by the Church. The "Millennial Star" should be read regularly; notes made on important subjects and information; Auxiliary Guide carefully studied; Sacrament Gem memorized and attention given to all other auxiliary material contained in the guide each month. Improvement Era, tracts, pamphlets, and Church Doctrinal Books should be systematically perused. **The Articles of Faith should be carefully studied and doctrinal quotations memorized.** Knowledge is power. The glory of God is intelligence.

"Theology is the science that deals with God and religion; it presents facts of observed and revealed truth in orderly array, and indicates the means of their application in the duties of life."—James E. Talmage.

BE A STUDENT OF THEOLOGY AND NOT ONLY A READER. YOUR KNOWLEDGE AND TRAINING IN THIS, THE MOST IMPORTANT SUBJECT IN LIFE, WILL QUALIFY YOU FOR A HIGHER AND MORE RESPONSIBLE POSITION IN THE KINDGOM OF HEAVEN.

Reports from the "Field":

"Distributed tracts at the 'Premier' Picture Palace, Kimberworth, where the film 'Brigham Young' was being shown."—Olive Snow, Rowmarsh.

"Elder Harold G. Thomas and I distributed 200 tracts and 181 'Stars' at the Empire Cinema, Abersychan, where the 'Brigham Young' film was being shown. I was invited to speak to the audience before two shows that night."—Haydn Forward, Varteg, Wales.

"I attended social arranged by the Home Missionaries at the home of Sister Martha Smith. We raised ten shillings for the Missionary Fund. About 20 people were present."—Joyce Bailey, Sheffield.

"September 6th: Spent five hours at Capitol Cinema, Abersychan. Introduced the film 'Brigham Young' twice and distributed with President R. C. Thomas 325 tracts and had several conversations."—C. W. Roberts, Varteg.

"My daughter and I again visited a patient in hospital and found that she has had no pain since we prayed for her. She expressed her desire to be administered to."—Lucy Tenny, Leeds.

"Sold 'Brigham Young'; 'Triple Combination'; 'Latter-day Revelations.'" —C. Hartley, Wigan.

"Visited Brother McWilliam and took lesson on Prayer. Friendly welcome and promise to come to Sunday School."—David Gardner, Liverpool.

"Loaned 'Brigham Young,' 'Articles of Faith,' and 'Essentials of Church History.' Sold 15 tickets to opening social in new hall."—Horace E. Heyes, Wigan.

THE MISSION PRESIDENCY DESIRE ALL THE HOME MISSIONARIES TO CONTINUE VISITING INACTIVE MEMBERS AND ARRANGE COTTAGE MEETINGS (WITH THE KNOWLEDGE OF THE BRANCH PRESIDENCIES.)

—A. K. A.

M.I.A.

Story Telling

Lesson Six.

HOLDING THE AUDIENCE

The audience constitutes an important factor in determining the success or failure of a story, for the story teller, however well prepared, must depend largely upon its sympathetic response if he is to do his best.

The character of his audience and the time and place in which the story is to be delivered will guide him in his selection. He will probably choose an entirely different type of story to tell at a ward entertainment on a weekday evening from that which he would give in Sunday School. He will also guage his selection as far as possible by the general education and intelligence of his listeners. Among Latter-day Saint groups, however, such as are found in M.I.A. gatherings, the story teller may be reasonably sure that moral and religious stories in keeping with gospel standards, nature stories, stories of service, family love, etc., will be acceptable.

Having made a wise selection, then, and having thoroughly prepared himself, he is ready to go before this audience. And now he has a real challenge—to catch their interest at once and to hold it throughout his presentation. Let us emphasize what we have said about **desiring** to tell a story and about **thorough preparation.**

The story teller must be eager to give his message; indeed he should have something of the attitude of the child who can hardly wait his turn to tell of some exciting episode. And he must know his story so well that it is a part of him.

If these two things are true, then he may look forward to a really pleasant experience; the telling of his story will be as enjoyable to himself as it is to those who listen. He will be sincere in delivering his message, and sincerity is one of the first requistes to make an audience believe in him.

Naturally there will be some "stage fright," especially for the beginner. To overcome this, Dr. Herbert B. Maw has given advice to public speakers which we think equally applicable to story tellers:

"While waiting for your turn to speak, relax your body—lounge in your seat if necessary.

"Breathe deeply—fill your lungs to capacity, then exhale slowly. Do this several times.

"As you approach the platform, avoid haste. Take your time and continue deep breathing with relaxed muscles.

"Keep body relaxed (not loungy) while speaking."

(We may add, stand easily but erect on both feet.)

"Having brought his stage-fright under control, the speaker's next problem is to develop an ability to use all of his powers to put over his message and to eliminate all those elements which interfere with thought conveyance. He should free himself from muscular restraint and permit his face, eyes, head, chest, arms, torso, etc., to respond spontaneously to the thought being spoken from a public platform, just as they do in ordinary conversation. He should never consciously and mechanically assume postures or make gestures while addressing an audience. What he does should be spontaneous."

Telling a story to an audience is holding a conversation with them. The story teller performs the vocal part, but they respond with eyes, ears, smiles, general attitude. The speaker should take a position reasonably close to them so that the spirit of informality may be maintained. He will look into their faces, trying to make each one feel that he is included in the conversation. And it goes without saying that he will make **everyone in the room hear easily what he is saying.**

The voice is a vital factor in the retold story. We are living in the "voice age." Many schools for the culture of the speaking voice are in operation. The voice today may be heard from ocean to ocean through the radio and the telephone; it is a most important feature of the talking picture. And in ordinary life it is the chief factor of communication. The gift of speech is one of the most beneficient gifts of God to man; next to the power to think it is the most distinguishing characteristic between him and the lower animals. Everyone will do well, therefore, to think seriously of the cultivation of speaking tones. The voice should be natural, but it is quite possible to make pleasing tones natural. A low, even voice is restful, one that is high pitched irritates and tires the listener. The degree to

which one feels the message of his story will largely determine the quality of voice.

Personal appearance and mannerisms are also factors which may help to hold an audience or otherwise. Have you ever listened to someone speak or sing whom you did not care to watch? Is it because of his facial contortions, unbecoming dress, too much make up, or certain mannerisms? All of these things add to or detract from one's personality.

Discuss mannerisms which have annoyed you in public speakers or story tellers. As an experiment, try changing your voice to suit different moods. Say "hello!" as you would over the 'phone when tired, or irritable, or in a hurry; then change it as you do when "he" or "she" answers at the other end.

When judging a story, note the position, voice, personality of the speaker. Then look at the audience—is he holding their interest?

Discussion:

How does one's personality affect the story he is telling?

What kind of voices do you like to hear?

What are the fundamental powers behind a good voice?

What is good posture?

Assign two members to tell humorous stories. Analyze personality, posture, gesture, voice.

★

DEATH.

SHARPLES — After being bedridden for twelve months, Sister Ann Lee Sharples, of the Wigan Branch, passed away, and was buried in the Chorley Cemetery on September 27th. A service preceding the funeral was held in the home of this Sister and was conducted by Brother Clifford Hartley, who also dedicated the grave. On Sunday, September 28th, a memorial service was held in the Wigan Branch Hall, where homage was paid to this faithful member of the Church. Speakers were Sister Elsie Rickard, Brother Horace Heyes and Brother Clifford Hartley, all of whom gave tribute to the firm testimony of the deceased maintained throughout much physical adversity. Sister Sharples was 71 years of age at her death and had been a member of the Church for 40 years, and her final wish, expressed to Brother Hartley, was that he would take her tithing unto the Lord.

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DIVINE PROPHECY AND WORLD EVENTS

(Continued from page 682)

precede it. I am persuaded that eventually the things of the spirit will prevail over the shining steel of military might. I am persuaded that we stand on the very brink of the millennial reign of Christ, and because of that persuasion and in the same spirit which prompted men of old to warn their hearers, I sound a note of warning and would that I could sound it through the earth: "Repent, O ye people, for the kingdom of God is at hand." There should not be fear and worry in our hearts today though we must endure sacrifice, and though the immediate future may look dark. The enemies are massed in countless numbers, and they will have success and victory, but this I say, they cannot win, and I say it because of what God has said through His prophets.

And so when He shall come, and when the wars have ended, and when they shall not hurt nor destroy in all His holy mountain, and when Jesus of Nazareth shall come again, then all things through which we may have passed or may have to pass will fade into insignificance in the presence of the glory of that day.

I read His words again: "Say to them that are of a fearful heart, be strong; fear not; behold your God will come with vengeance, even God, with a recompense, and he will come and save you. Behold, I will send my messenger before my face, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple. But who may abide the day of his coming?"

I am indebted to Virginia Lindsay Thomander, the author, for a concluding line:

"His words divine, they do not change,
God has a perfect plan;
So watch and do not be led astray
By false ideas of man.
Keep step with faith and join the ranks
Which stand for truth and right,
Then when the skies grow dark
We will know that just beyond is light."

★

DISTRICT ACTIVITIES

Birmingham

A social was held in the Sparkbrook Branch on Thursday, October 2nd, in honour of the return of Sister Lois Collins, Lady Missionary. Games and dancing were enjoyed under the direction of the M.I.A. authorities. Members and friends from Handsworth and Sparkbrook were among the thirty-five present.

On Saturday, September 6th, Brother Derrick Craig of the Sparkbrook Branch was advanced from Deacon to Teacher in the Aaronic Priesthood by District President Norman Dunn.

Leeds

The Bradford Branch Relief Society held their Harvest Festival on Sunday, September 28th. A Service of Song, entitled "The Awakening of John Lovelace," was presented under the direction of Sister Clara Evans. Mr. Frank Bradbrook sang a solo, and Brother Geo. Fearnley was at the organ. Seventy-seven people were present, and afterwards gifts of flowers and vegetables were distributed to the sick and the needy.

London

President A. K. Anastasiou and Elder James R. Cunningham were present at a combined Priesthood meeting for the Luton and St. Albans Branches, held in the St. Albans Chapel, 5th October, 1941. District President Wm. O. Chipping conducted the meetings, and interesting and instructive talks were given on the subject of "Church Ordinances and Ceremonies."

Newcastle

NEWCASTLE DISTRICT CONVENTIONS

Northern Section

Held in the Gateshead Branch Hall, Sunday, 14th September, 1941

Branch Presidents, Supervisors and Lady Missionaries met at 11.15 a.m. to give reports of work accomplished and discuss the welfare of Church organisations. Elder Hugh C. Brown was present, and gave some valuable thoughts and instructions. Thirteen Officers were present at this meeting.

The Branch Presidents from South Shields, Sunderland and Gateshead met with the District Presidency at 1.20 p.m. to discuss Branch Control and Welfare.

The first general session com-

menced at 2.15 p.m., under the direction of Elder Stanley Short. Testimonies were borne, and the 32 members present were addressed by Sister Hazel Oates, President Oates, speaking on Home Missionary Work, Sister Ruth A. Schofield on "Active Prayer," and Sister Louisa E. Grint on "Authority and Priesthood."

District President F. W. Oates presided and conducted the final session, which commenced at 6.0 p.m. Elder Stanley Short, Second Counsellor in the District Presidency, addressed the congregation on the Value of Family Prayer. Elder Hugh C. Brown delivered greetings and best wishes from his father and mother (President and Sister Hugh B. Brown) and spoke upon the Spirit of the Gospel as relating to Faith and Courage. President Oates was the final speaker, taking for his subject "The Powers of Good and Evil." During the Convention Sisters Lilian and Myrtle Foster rendered a vocal duet, and Sisters Oates, Quayle and Irene Maxwell rendered a vocal trio. Forty-two members and friends were present.

After the close of the meetings, five Home Missionaries were set apart by President F. W. Oates and Elder Hugh C. Brown.

Southern Section

Held in Middlesbrough Branch Hall, Sunday, 28th September, 1941.

Branch Presidents and Auxiliary officers met at 11.30 a.m. to receive counsel and advice from the District Presidency. District President F. W. Oates and Elder Hugh C. Brown addressed the 14 officers present.

Brother Geo. Wappett conducted the first general session at 2.0 p.m. Members were given the opportunity to bear testimonies. Elder Stanley Short spoke upon Personal Testimony. Lady Missionaries Sisters Ruth A. Schofield and Louisa E. Grint gave fine talks on "Repentance" and "Degrees of Glory," respectively. Elder Hugh C. Brown, who was present at all meetings, delivered words of Greeting from U.S.A., and told of a personal meeting with Elder Melvin J. Ballard. Twenty-six members and friends were in attendance.

Elder Hugh C. Brown conducted the final session, commencing at 5.30 p.m. Elder Stanley Short was the first speaker, dealing with False Teachings, and the Power of Evil. Sister Kathleen Featherstone sang a vocal solo. District President F. W. Oates spoke of the War of the Devil against Religion. Elder Hugh C. Brown was the final speaker and stressed the necessity of withstanding temptation. The thirty-four members and friends present enjoyed a very fine spirit, which was manifest throughout the day.

Norwich

At a meeting held in the Lowestoft Chapel on Sunday, September 24th, Brother Albert A. Cole was honourably released from his duties as District Genealogical and Sunday School Supervisor. Brother John F. Cook was set apart as Genealogical Supervisor, and Brother Henry W. Daniels as District Sunday School Supervisor.

Scottish

The Saints of the Aberdeen Branch tasted the sweetness of service when they held their first Sacrament meeting in the new hall, freshly papered and decorated. A choir of twelve children greatly added to the beauty of the service. A slight hitch, in respect of the shortage of chairs, presented itself, but through faith on the part of the Saints, sufficient seating accommodation was obtained in time for the opening meeting.

Sheffield

The Rawmarsh Branch Primary was re-organised on Sunday, September 28th. Sister Emma F. Hamstead was appointed as Primary Mother, Sister Olive Snow as First Counsellor, Sister Elsie Quinney as Second Counsellor, Sister Melva Mary Hamstead as Secretary and Sister Elsie May Quinney as Treasurer. President Joseph T. Quinney was also appointed as Branch Home Missionary Supervisor.

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. . . AND FINALLY A LITTLE HUMOUR

Boss: "You should have been here at nine."
Modern Typist: "Why, what happened?"

L.D.S. DISTRICT PRESIDENTS IN BRITAIN

Birmingham:
Norman Dunn,
"Paxford,"
79, Oak Road,
Quinton,
Birmingham 32.

Bristol:
Wm. C. McCormick,
3, Creswick Avenue,
Hanham, Bristol.

Hull:
Eric Thorp,
Kirkgate,
Waltham, Grimsby.

Leeds:
Herbert Walker,
36, Tennis Avenue,
Tong Street, Bradford.

Liverpool:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston, Lancs.

London:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

Newcastle:
Frdk. W. Oates,
161, St. Luke's Road,
Ford Estate,
Sunderland.

Manchester:
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

Norwich:
Frank M. Coleby,
2, Burton Street,
Lowestoft.

Nottingham:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Sheffield:
Geo. H. Bailey,
95, Beaumont Road,
Sheffield 2.

Scottish:
A. B. McGowan,
76, Cornwall Street,
Glasgow, S.1.

Welsh:
Richard C. Thomas,
Severn View Place,
Varteg, Mon.

Irish:
Christian Fdk. Steele,
120, Moorhampton Rd.,
Downeybrook, Dublin.

L.D.S. BRANCH PRESIDENTS IN BRITAIN

BIRMINGHAM DISTRICT

Handsworth:
Geo. R. Grundy,
156, Heathfield Rd.,
Handsworth,
Birmingham 19.

Kidderminster:
Wm. L. Gittins,
"Nauvoo,"
226, Hoo Road,
Aggborough,
Kidderminster, Warcs.

Northampton:
James B. Neil,
54, Richmond Road,
Nuneaton, Warcs.

Nuneaton:
Wm. T. Nightingale,
14, Winfield Road,
Nuneaton, Warcs.

Sparkbrook:
Frdk. Webb,
11, Alder Road,
Sparkbrook,
Birmingham 12.

Staffordshire:
A. R. Carter,
15, Blakley Avenue,
Tettenhall,
Wolverhampton.

BRISTOL DISTRICT

Herbert S. Millard,
25, Regent Terrace,
Newtown, Bristol.

Cheltenham:
Closed down.

Hanham:
Albert Perry,
20, Northfield Ave.,
Hanham, Bristol.

Plymouth:
T. Harries,
19, Cranbourne Ave.,
Lipson, Plymouth.

Stroud:
Arthur R. Fletcher,
Harley Wood,
Nailsworth,
nr. Stroud, Glos.

HULL DISTRICT

Gainsborough:
W. H. Fitchett,
11, Japan Road,
Gainsborough.

Grimsby:
Eric Thorp,
Kirkgate,
Waltham,
Grimsby, Lincs.

Hull:
Geo. Utley,
9, Brockenhurst Ave.,
Cottingham, Hull.

IRISH DISTRICT

Belfast:
Joseph Ditty,
129, Alliance Road,
Belfast.

Dublin:
A. Fred Horlacher,
6, Tivoli Terrace,
E. Dun-Laoghaire,
Co. Dublin.

LEEDS DISTRICT

Batley:
Fred Laycock,
273, Moore Lane,
Birkenshaw,
nr. Bradford.

Bradford:
Tom Elkington,
198, Raikes Lane,
East Bierley,
nr. Bradford.

Clayton:
Tom Ledgard,
11, Watts Street,
Clayton, Bradford.

Halifax:
Geo. H. Smith,
13, Byron Street,
Hanson Lane,
Halifax.

Leeds:
Fred Laycock,
8, Fern Terrace,
Thorpe Road,
Pudsey, nr. Leeds.

LIVERPOOL DISTRICT

Accrington:
Eddie Preston,
"Larbeck,"
Hyndburn Road,
Great Harwood,
Lancs.

Burnley:
John E. Owens,
10, Rose Grove Lane,
Burnley, Lancs.

Liverpool:
G. E. Patey,
43, Kingsland Cres.,
West Derby,
Liverpool 11.

Nelson:
John R. Moore,
27, Ivan Street,
Queensgate,
Burnley, Lancs.

Preston:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston.

Wigan:
C. Hartley,
193, Gidlow Lane,
Wigan, Lancs.

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L.D.S. BRANCH PRESIDENTS IN BRITAIN—(continued)

LONDON DISTRICT

Brighton:
Edmund W. Wheatley,
71, Balcombe Ave.,
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Catford:
W. E. Wood,
57, King Alfred Ave.,
Bellingham,
London, S.E.6.

Chiswick (West):
A. J. Willmott,
119, Chatsworth Drive,
Bush Hill Park,
Enfield, Middx.

Gravesend:
Victor L. Palmer,
22, Lamorna Avenue,
Northfleet, Kent.

Letchworth:
Fred E. Simmonds,
29, Bedford Street,
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Luton:
Wm. H. Gadd,
23, Cranleigh Grdns.,
Luton, Beds.

North London:
Geo. F. Poole,
112, Chatsworth Drive,
Bush Hill Park,
Enfield, Middx.

Portsmouth:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

South London:
Wm. T. Mead,
61, Winterbrook Road,
Herne Hill,
London, S.W.24.

Aldershot:
Henry Squire,
19, Edward Street,
Aldershot, Hants.

St. Albans:
H. Chipping,
30, Carlisle Avenue,
St. Albans, Herts.

MANCHESTER DISTRICT

Bury—Bolton:
Geo. E. Dale,
1,050, Manchester Rd.,
Castleton,
nr. Rochdale, Lancs.

Hyde:
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

Manchester:
Lawrence Gregson,
"Elswick,"
1, Westbrook Drive,
Macclesfield, Ches.

Oldham:
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6, Park View,
Chadderton,
nr. Oldham.

Rochdale:
Fred Waddington,
184, Edmonds Street,
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NEWCASTLE DISTRICT

Gateshead:
Thos. W. Turnbull,
46, Chichester Street,
Gateshead,
Co. Durham.

Middlesbrough:
Sydney Featherstone,
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Dormanstown,
Redcar, Yorks.

Shilton:
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49, Chandos Street,
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South Shields:
Chas. M. Ellwood,
283, St. Vincent St.,
South Shields.

Sunderland:
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70, Nora Street,
Sunderland.

West Hartlepool:
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13, Edgar Street,
West Hartlepool.

NORWICH DISTRICT

Lowestoft:
Sidney W. Coleby,
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Lowestoft.

Great Yarmuth:
Albert A. Cole,
56, Wolsley Road,
Southtown,
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Norwich:
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71, Old Palace Road,
Norwich.

Thurlton:
Arthur A. Knight,
Thurlton Haddescoe,
Norwich.

NOTTINGHAM DISTRICT

Derby:
Frank Orme,
9, Young Street,
Derby.

Eastwood:
George S. Allen,
54, Regent Street,
Derby.

Hucknall:
Samuel Pears,
44, Hazel Grove,
Hucknall, Notts.

Leicester:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Loughborough:
Geo. W. Winfield,
133, Station Street,
Loughborough.

Mansfield:
Thomas E. Dove,
83, South Avenue,
Rainworth,
Mansfield, Notts.

Nottingham:
George Robinson,
41, Shipstone Street,
Nottingham

SCOTTISH DISTRICT

Aberdeen:
Geo. Findlay,
311, Holburn Street,
Aberdeen, Scotland.

Airdrie:
James Martin,
c/o 150, West Kirk St.,
Airdrie, Scotland.

Glasgow:
J. McQueen,
1,025, Argyle Street,
Glasgow.

Edinburgh:
John Houston,
73, Stevenson Drive,
Edinburgh 11.

SHEFFIELD DISTRICT

Barnsley:
Fred K. Birkhead,
109, High Street,
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Doncaster:
David Smith,
13, Lake Road,
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Rawmarsh:
Joseph T. Quinney,
New Cottages,
Upper Haugh,
Rawmarsh,
Rotherham, Yorks.

Sheffield:
James R. Bargh,
141, Sanford Grove Rd.,
Sheffield 7.

WELSH DISTRICT

Merthyr Tydfil:
Walter E. Pulman,
2, Nantygwenith St.,
Merthyr Tydfil,
Wales.

Pontlanfraith:
William Griffiths,
63, Llanfach Road,
Abercarn, Mon.

Varteg:
Hadyn Forward,
9, Percy Street,
Garndiffaith.

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